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NO MAN LIVETH OR DIETH TO HIMSELF.

A

FUNERAL SERMON

PREACHED AT WAUKEGAN, ILLINOIS,

ON SUNDAY, MARCH 3, 1850.

ON THE OCCASION OF THE DEATH OF

E. WINCHESTER HOYT, ESQ.

BY REV. A. CONSTANTINE BARRY.

FOR NONE OF US LIVETH TO HIMSELF, AND
NO MAN DIETH TO HIMSELF.—PAUL.

PUBLISHED BY REQUEST.

RACINE:
ROUNDS & CO. PRINTERS,
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TO THE HONOURABLE SENATE OF THE MASSACHUSETTS

ANNUAL REPORT

OF THE COMMISSIONERS OF THE LANDS

FOR THE YEAR 1884

IN RESPONSE TO A RESOLUTION OF THE SENATE

PASSED JANUARY 14, 1885

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DISCOURSE.

For none of us liveth to himself, and no man dieth to himself.

[ROMANS, 14: 7.]

Each and every human being was created for some purpose, and that purpose is well expressed by the word, *Usefulness*. Man never was intended merely *to be*, for then would the end of his creation be attained by simply *living*; but it was designed—and the evidences of that design are inwrought with his very nature—that he should *do*, that he should *attain*, and that, through his agency, the condition of humanity should be rendered more hopeful, and something be added to the common stock of real substantial good in God's Universal Family. And so certain as an existence has been given him, so certain will the life he lives have its influence on the whole human world; and that influence will be at work, and will exert itself upon Life's great interests, long after his head is pillowed in the grave. "We know that no creature, from the seraph that stands forever in the light of God's countenance, down to the insect that glitters only for an hour, was made without purpose, or has lived without effect." Life has a purpose beyond itself, and comes to us clothed with weighty and solemn responsibilities. Its acts, its employments, the influences which shall go out from it, cannot effect that life alone; for so true is it that Humanity is our living body, that whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it.

These considerations invest life with a mighty importance, and call upon us with the impressiveness and authority of a voice from heaven, to devote that life to the great purpose for which it was given; that, if it be but for an hour, we may not have lived in vain.

This selfishness with which too many wrap themselves round, this hardening of the heart against the woes and distresses of our fellow-men, this scanty and meagre benevolence which is confined to one's own family, or kindred, or sect, what is it all but an out and out rebellion against the supreme law of human nature. "Study the system," says Buckingham, "which you see all around you, of material, animal, and national existence, in its minutest or in its grandest portions.—Nothing, you see, is insulated—nothing existing for itself alone. Ev-

ery part of creation bears perpetually on some other part, and they must subsist together. Indeed the whole Universe, as far as we have penetrated it, seems to be a mighty and complex system of mutual subserviency. Do you suppose that bright sun has been shining, now many thousands of years, to accommodate us only? No—it has warmed into life and joy, innumerable millions of which we know nothing; and it moves, also, to diffuse a wider influence, and to hold together the unknown globes and systems of globes, which are balanced around it. Descend as low as you can pierce, through the basest transformations of matter, living and lifeless, and you find every thing has its use, and accomplishes its purpose. The very refuse, which man casts out and loathes, returns in all the beauty of vegetation, and brings him sustenance and gladness. The barren waste of Ocean itself is the medium of benevolent communication—its recesses teem with life, and its waters purify themselves by perpetual motion. Even the eternal ices of the poles are continually melting to supply the waste of fluid, and accommodate the wants of other regions. Beneficent activity is the primary law of creation, and inactive uselessness the eternal crime of human nature.”

If it were possible, we have no right to seek the advancement of our own private, personal interests alone, to rest contented with having served ourselves, and to refrain from doing good to our fellow men.—And we are justified, on the authority of the principles of Christianity, in placing a low estimate on that man’s character, who, while professing faith in these principles, narrows down the desires of his heart, and his benevolent efforts, to the limited, contracted sphere, of a sordid self-interest.

The Infinite Father in placing his child in this world, has made it the field of his action, and has summed up his duty in one word, “Thou shalt *love* thy neighbor as thyself.” This covers the whole ground of moral obligation. It is a law which knows nothing of worldly policy—nothing of geographical boundaries—nothing of party lines—nothing of sectarian divisions;—it overleaps them all, and lays man under obligation to recognize in every other man a *brother*, and to labor as earnestly for the promotion of that brother’s interests as he would labor for the promotion of his own. It links him forever to every individual of his race, and is continually urging it upon his soul, that he cannot live for himself alone.

When a fellow man has finished his earthly course, and passed off from this stage of action, it is quite common to ask, How did he *die*? What was the experience of the last moments? And what were the utterances of the soul in the solemn hour? It is better to ask, How did he *live*?—what was his *life*?—has he lived for himself only, or for others? This inquiry comes up before us to-day, and repeats itself on this occasion. In the midst of a distinguished professional career, with bright hopes clustering around his soul, and the pathway to distinction and enviable eminence opened up before him, an esteemed and beloved friend and brother has passed away. In this community it is felt that

a life of no ordinary interest has been blotted out. Was that life true to its grand purpose? I repeat, did he live for himself only, or for others?

It is not my purpose to eulogize the departed dead. The record of a short but useful life, of lofty aims and dignified effort—the living testimonies which have gone out from his examples and his labors—the embalming of his memory in many hearts—a community in mourning and in tears!—these are his fitting eulogy, infinitely beyond what human learning, or language, or eloquence could pronounce.

And yet I design to speak of the man—not in terms of mere laudation and praise—not as a member of a profession, or a party, or a sect, but as a *man* and a *christian*. And I would speak of him, not because I would formally answer a demand of the occasion, or consult outward appropriateness; but that through a consideration of his life and character a great practical lesson may be developed, and sent home impressively upon the heart.

It is not necessary that there should be a long and distinguished public career, that exalted stations be occupied, that high political rank and eminence be attained, and that an outward and perishable glory gather down upon the name, in order that a man be constituted great, in the highest, the *Christian* sense. He may be eminent as a Statesman, a diplomatist, a legislator, an orator—his name from his very youth up may have been associated “with the highest civil service, and the loftiest civil renown”—he may have been Minister and Senator, and President—and yet after all he may be very far from being a truly great man. The pageantry of office, the honors of place and power, are not always the reward of merit, nor often the attendants upon true greatness. They reveal to us but little of the man—but little of his actual life. The question remains unanswered—has he lived for himself alone, or for others?

He of whom I speak, was a MAN, and there is more in this than to say that he was a *King*. And though, had he lived, he might never have been called to fill stations of honor and trust in the government of this Republic, nor have been crowned with titles and dignities; yet with that great soul within him, and true to the design of his creation, he would without honors, without the aid of human applause, have left the impress of true words and noble deeds on the condition of his times, and the improvement of the age in which he lived.

I do not forget that our departed friend was human—that, therefore, he had faults and imperfections—that he committed errors like the rest of us, and was not always in the right. But let the tomb which encloses his earthly remains, hide these also—let his weaknesses and frailties be buried with him in his grave. Whatever might have been the number and magnitude of these, we must all admit that he did not live for himself alone. He loved his race,—his heart beat for universal humanity—his soul went out in the spirit of fraternal kindness to meet and embrace the whole world.

As a husband, a brother, a friend, a citizen, I am not required to

speaking of him—you all know what was his faithfulness in these several relations. But there was that about him and within him, which did not fully reveal itself to the world. Something of it, it is true, was exhibited in his daily walk, in his upright deportment, his cheerful disposition, his amiable conversation, and pure life; but its fullness was discovered only by those with whom he had communed in the privacy of his own home. The religious element was largely developed in his nature, and he seemed always when leading in conversation, to choose topics connected with the great theme of religion. In all his feelings, his aims, his desires, his convictions, in the homage of his soul and its pure and sincere worship, he was a Christian, and a spiritual child of God. He loved prayer, and communion with the Father; although he caused no trumpet to be sounded before him, and stood not up at the corners of the streets thanking God that he was not as other men. And thus because of his unaffected piety, his deep religious feeling, his genuine goodness of heart, his warm and ever active benevolence, he lived not for himself alone, but was enabled to glorify God, and do good to his fellow men.

In religious faith our departed brother was an Universalist. And to a very considerable extent, as is probable, this faith, the views early adopted and cherished by him, the sentiments he entertained, and the great doctrines which entered into and formed his creed, gave shape and direction to his character and life. He endeavored to live them in all his dealings and transactions, to be governed by the spirit of them in his intercourse with men. It is known to you all how far he succeeded, and what was the measure of perfection to which he attained.

Prominent in his belief was the FATHERHOOD OF GOD. He believed that the Creator sustains the relation of Father to every human being, and that he reigns and governs as a Father. To him Christianity clearly taught this great truth, and he viewed it as coming to every human being, however defiled and ruined by sin, and bidding him pray, "Our Father who art in Heaven." To the mourner in his grief, the weak amid his temptations, the sinner seeking the pardon of his sins, the language of Jesus Christ addressed itself, "After this manner pray ye, Our Father who art in Heaven." He believed that it was one great object of the mission of Immanuel, to make known the Father, or to reveal the peculiar relation which exists between the Infinite God and the creature man, it being that of parent and child. This he did, not only in words, but in his own person. Not in what he *taught* merely, but in what he *did*, in what he *was*, do we find the revelation of the Father.

It was indeed the firm belief of our brother, that the FATHERHOOD OF GOD is the great fundamental tenet of all religion—that the highest aim in the mission of Christ was to make known the doctrine of the Divine Paternity, or to reveal the Father. In this truth centered every motive to a religious life, every deep emotion of religious trust, every glorious anticipation of faith. With him it was the groundwork, so to speak, of all Christian faith and hope—the heart of all religious doc-

trine—the mainspring of all religious practice. It is indeed a blessed truth! When gloom like that which gathered down upon Calvary has fallen upon the spirit, when we have become weary and faint beneath our burden of cares and sorrows, tenderly does it call unto us with a sweet voice, like the voice of Jesus on the Cross. It wins our confidence, softens and subdues our hearts, and all sinful and defiled as we are, bows down our souls in penitence, and brings us reconciled before the Father.

This truth—the Fatherhood of God—we would not barter for all this world has to bestow. No opposition, no frowns, no unfaithfulness of friends, no earthly disgrace, shall cause us to relinquish our hold upon it. We prize it for the light it sheds upon our pathway, for the peace it inspires in the soul, for its sustaining and sanctifying power, but above all for its depth of consolation. Earth has no sorrow that it cannot heal—the soul no anguish that it cannot remove!

The views of our brother with reference to the Future Life were, to some extent, peculiar. He was one of the few your speaker has found to agree with him in opinion and belief on this subject. This we used frequently to converse upon, and with mutual interest and satisfaction. It was a favorite theme with us both, and in pursuing it each revealed his mind to the other, and had his faith strengthened and confirmed.

The views to which I have alluded, I purpose laying before you in as brief manner as may be; remarking, in conclusion what was their operation and effect on the mind of our absent friend—*absent* not *lost*. And you will pardon me for speaking of them, in the first instance, as mine own, as thereby I can more fully and understandingly set them forth.

It is to the yearning hopes and desires of the human heart that the Gospel addresses itself when it speaks of a life to come. There is with man a “secret dread—an inward horror of falling into nought.” God has implanted deep within his nature longings after that which lies beyond the shadowy vista of time—a better world, and a more extended sphere of action. It is thus that he has pointed to an hereafter, and intimated Eternity to man.

But more plainly—more gloriously has He revealed the destiny of the struggling, god-like human soul, through the mission of Him who is the Resurrection and the Life. He has torn away the veil that hung so darkly between us and the unknown future, and poured a flood-tide of light through the rent sepulchre. To die, is to live on, as though the breath failed not—as though the heart ceased not to beat. So the Gospel teaches—so we are commanded to believe. Death does not end our being—it does not destroy the inhabitant of this earthly house—it is but ‘a kind and gentle servant’ who leads us through the gates of the grave to a brighter inheritance, and a better land.

The subject of the future life is rarely presented in an attractive form, and at the same time so as to have a practical bearing—so as to present motives adapted to overcome the temptations, and support the trials of the present world.

It is known that we as a people, believe in the final salvation of our entire race, by which we understand their deliverance from sin—their redemption from the bondage of evil. In this particular we are all agreed, though on many minor points there is a great diversity of opinion. This will always be the case where the mind is untrammelled—where each individual is left free to decide in his own mind what is truth, and to reject what he conceives to be error, responsible only to God, and not to any set of men.

I believe firmly and with all my heart, the doctrine of Universal Salvation, not only because of its comforting and sustaining power, but because I read its proofs every where around me, and find it clearly brought to my mind in God's written revelation. Its opposite I cannot believe. My soul abhors it as an embodiment of cruelty and revenge. I once believed it in my blindness, but have now cast it away and asked pardon of God for having thought so meanly of his character.

But in believing that the great heart of humanity will finally be purified, and attuned to harmony with the nature of the Infinite Father, your speaker by no means believes that any will be saved from *just punishment*—that any will be set free from the consequences of their sins. It is an operating principle in God's government, as eternal and immutable as himself, that, "He that doeth wrong shall receive for the wrong that he hath done,"—and in assurance of the non-violation of this principle, He who cannot lie has solemnly declared, that He "will by no means clear the guilty."

I not only believe that God will render to every man according to his works, but further that this is the only state of retribution—that as sin is committed here, so its punishment is received here; and that as sin is limited to this state, so also are its consequences and its penalties.

I make this as a simple statement of my belief, without giving the proof upon which that belief is founded; and I make it that I may not be mis-apprehended, as I proceed more directly to the subject in hand.

Strictly speaking, then, I believe this to be the only state of retribution. And yet I believe in addition to this, that our present acts, the exercise or non-exercise of the high powers God has conferred on us, will have a bearing on the life to come, will exalt us or sink us in the scale of future progress and future happiness. Thus while the subject of the future life has nothing in it to terrify and distract the mind, it is at the same time fraught with deep and solemn interest, and is calculated to awake within us a deeper and truer sense of our responsibilities.

That there is an intimate connection between the present and the future state, seems to me quite clear. That men, aside from the absence of animal appetite and passion, will be the same beings—will still be *men*, appears equally evident. It is true our Lord has said, that in the resurrection they neither marry nor are given in marriage; but are as the angels of God. "This change in our condition, how-

ever, results as we may well suppose, from our freedom from these material bodies and the passions belonging to the same; and the language of our Saviour is only declaration of this fact—that in the resurrection every thing of an earthly nature will be left behind. He certainly did not intend to say that we would be transformed into a superior order of spirits—that we would become angels; ‘for, if this were to be the case, there would be no propriety in saying that we would be *like* them.’

This is an important point which is now presented for our consideration, and one which has seldom received attention. It is supposed by many that in the resurrection, our whole natures are somehow to undergo a radical change, and that in some mysterious manner God will at once force infinite knowledge and holiness into our minds, and place the whole human family, instantly, and without any effort of their own, on an equality with the archangel who stands on the highest step of His throne. Nothing can be more absurd than this supposition—no, not even the supposition that men enter upon the future state with all their animal appetites and passions, to marry,—if this be the case,—and be given in marriage.

I believe that when we stand upon the shores of the Eternal world, it will be with natures like these we now possess, save that they will be set free from the bondage of sin and corruption; and that we will start forward in an endless progress, from the precise point in knowledge and goodness at which we had arrived here. So intimate, do I believe, will be the connexion between the future life and the present. “The future will in fact, be the continuation of the present. It will be the further evolution of the energies of this; the fruit of what is now sown; the maturity of what is now just appearing; the consummation of what is now imperfect.”

It is contrary to all we know of the economy of God—to the laws which govern our intellectual and moral natures, to suppose that he who has neglected the book of knowledge for this world’s baubles—who has trampled virtue under his feet, and laughed at the idea of personal holiness, is at death to be elevated at once to the loftiest throne of glory—and to the height attained by Newton, and Franklin, and the martyred hosts of the Church of Christ. No, no, he must reach this height, as he only can, by the exercise of the high powers of the soul—by intellectual and moral exertion. God cannot at once by any act of His, put him in possession of all knowledge and all holiness—he must obtain them there as he would here—by effort; and if he has wasted and misemployed his time here, he must be content to start there at the foot of the hill.

One other consideration forces itself upon the attention. The degree of happiness enjoyed by man in this present life, aside from that which is physical, depends upon the exercise and cultivation of his intellectual and moral powers. He who has paid due attention to this, is capable of receiving and enjoying a greater amount of happiness, than he who has suffered the garden of his mind to run to waste, or

who has abused and wronged the higher nature within him. So will it be in the future world. Each and every individual will be happy in proportion to the amount of knowledge and goodness he possesses. Hence the greater the developement of his intellectual and moral nature here, the greater will be the amount of happiness he will receive and enjoy as he enters upon his immortal destiny. There is, says the apostle, 'one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also will it be at the resurrection of the dead.'

However low down in the scale any mind, in consequence of neglect and mis-improvement, may be compelled to commence its eternal progress, it will gradually ascend—new energies will be imparted to it—there will be no obstacles, no impediment in its way, and it shall continue to mount up on wings as eagles, and to drink in knowledge and bliss from the throne of God.

We now call attention to a passage from the inspired penman which may both illustrate and find an illustration. "And I heard a voice from Heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. 14: 13.—This language of the Revelator would seem to confirm the view we have taken of our subject—that our present efforts, our present acts, will have a bearing on the future life—that the degree of knowledge and virtue we have here obtained, will be the point from which we begin our progress hereafter. In this sense the works of the wise and the good—the works of the humble, devoted followers of the Lamb, will most emphatically follow them, and procure for them a brighter crown, and a loftier station.

Others may be as free from the dominion of animal passion—may be as pure in nature—for all will be made alive in Christ—but they cannot be placed on an equality in respect to the degree of happiness, with the truly good and great, who have toiled and struggled with unfainting hearts. All will be happy—perfectly happy, but only in proportion to their capability of receiving and enjoying happiness. 'Every man in his own order,' or according to the developement of his superior nature. The very point in knowledge, and virtue, and holiness, at which he has arrived in this life, will be the point from which he will start in the future upon his journey of endless ages.

We are not then barely living and acting for the present. As our lives and conduct to-day have a bearing on our condition to-morrow, so our whole acts and efforts—our course of living, and the employment of our minds will tell with all their power upon our immortal interests. Not that they will sink some to infinite woe, while they raise others to infinite enjoyment; but that they will determine the position in the scale of endless progress which each one must occupy.

How seriously and solemnly important is this consideration! How does it rebuke our contentions, and strifes, and envyings—our devotion to worldly pursuits, and our worship of mammon—our selfishness, ex-

clusiveness and bigotry! What importance does it attach to the present life—‘the opening of a boundless career—the first field on which our powers are to try themselves, and our actions are to be tried; and where our struggles and efforts, our joys and our affections are all entwined with eternal relations, and invested with a value derived from the deep treasures of Eternity.’

I have said that I do not believe the future state to be one of retribution. I will add that I do not believe it will be one of reward.—When God says that the righteous shall be recompensed in the earth, much more the wicked and the sinner, it is not for me to deny it.—Besides, no intimations are given of the existence of sin and misery after the resurrection. On the contrary it is expressly declared that we who bear the image of the earthly shall also bear the image of the heavenly—that there shall be *no more* death, neither sorrow nor crying, neither shall there be any more pain. If these assurances are worth any thing—if there is any truth in them—if the gospel is not all an imposition and a falsehood, then universal humanity shall be changed, purified, delivered from the bondage of corruption, and made free as the Sons of God.

But this by no means pre-supposes that he who has come up from the lowest depths of vice and punishment, and whose spiritual nature through life has been wronged and outraged, is to take a place by the side of him whose whole body and soul had been rendered a holy sacrifice unto the living God,—“that the selfish, solitary, and indolent speculatist; the griping, hoarding, narrow-minded child of earth; the vain, proud, self-important man of consequence; is to be placed on an equality with respect to knowledge, and goodness, and happiness, with the man who has meekly fulfilled the duties of his station, and with unremitted and unwearied care, has exerted his talent to correct his own disposition, and to promote the good of others.” He may be as free from sin, but he cannot occupy a station for which his earthly habits and dispositions have unfitted him.

I may be allowed to remark in conclusion that the future life will be unattended by the evils of this. It will be free from sickness, pain and death—free from discord, wrath and strife. Love, the nature and essence of God, will be all in all—it will be the ruling, governing principle in every heart, uniting us forever to the Father and to each other. ‘All there will be exercise—exercise of our faculties in the acquisition of knowledge, of our affections in the love of God’s creatures, of our powers in the communication of his benefits.’

The views thus hastily and imperfectly advanced were held in much assurance by our departed friend. He gave them much prominence in his religious faith, and they no doubt exerted a controlling influence over his life. He lived continually in view of a higher and better state of existence, though one intimately connected with the present, as regards the character and the measure of enjoyment of those who enter upon it. These views not only gave a value and exceeding great importance to the present life, but made the future attractive and glori-

ous, leaving nothing to fear from death which has been made so terrible. There were no doubts, no fears, no gloomy apprehensions in the mind of our brother. Though the hour of his departure came suddenly, he was found prepared—he was calm, hopeful, and resigned to the last,—his faith grew stronger, and his hopes brighter as he drew nearer the grave, and his death was that of the Christian, with whom to die, is to go home.

The Church of Christian believers with which our brother was connected, have sustained a great loss. He was one of its brightest ornaments, its strongest and most ardent supporters and advocates, the most excellent living illustration of the goodness and purity of its faith. Long will the place he filled be left vacant, and long will our Zion have cause to mourn his departure. And yet even his last moments and his death were full of instruction—for as he did not live to himself, so neither did he die to himself. There comes a voice from his bed of sickness, and from the place of his last sleep, calling us to greater diligence in the work before us, a more entire consecration of our powers and faculties to God and the cause of religion. May this voice not come to us in vain, but may we so listen to and obey it, as that living the life of the righteous, our last end may be like his.





